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ABSTRACT

To develop students who embrace the ethics of justice and caring, the ethos of the classroom and school must promote the virtues of justice and caring. This paper, by the principal of the Hong Kong International School (HKIS), explores how the school can more intentionally develop a school ethos that contributes to the development of student character. The author was accepted as a Klingenstein Fellow at Teachers College, Columbia University, to investigate how other schools design learning communities that shape student character. Part 1 establishes the philosophical base. It argues that education of the whole person--both intellect and character--is necessary for school success; that qualities of character (justice and caring) are both necessary to strengthen academic learning; and that schools that intentionally use the lenses of justice and caring to scrutinize their decisions will more successfully model and contribute to the development of student character. The second part describes how the Klingenstein Project might be implemented at the HKIS. It discusses the dialectic between a sense of justice and an ethic of care, analyzes the Hong Kong Chinese ethos, and examines the ethics of justice and care from the viewpoint of the various religions represented in the HKIS. Finally, the paper presents a case study of a recent disciplinary incident and examines various ethical ways in which the incident could be approached. (Contains 77 references.) (LMI)

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The Just and Caring School

Submitted for

TA5587 Klingenstein Seminar

Klingenstein Project

Professor Pearl Kane

By

James A. Handrich

April 27, 1995

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James Handrich

Klingenstein Project

The Just and Caring School

Background for Klingenstein Project

In order to develop students who embrace the ethics of justice and care, the ethos of the classroom and school must promote the virtues of justice and care. I have chosen to argue this position because, as an educational practitioner, I care deeply about educating students for a strong intellect and for sound, thoughtful character. As high school principal at the Hong Kong International School (HKIS), I am responsible for leadership in living out our Mission and Character Statement which calls us to be a school that produces both good learners and good people. Educational futurists are telling us that students will need qualities of both intellect and character to flourish in the 21st century. AT HKIS we are charged with the responsibility of developing students who are global citizens, are life-long learners, and are skilled in technology, communication and interpersonal relationships. They will need character qualities of moral strength, responsibility, optimism, self-confidence and a sense of justice. In order to improve on how our school fulfills its mission, we developed a strategic plan during our participation in the High School Futures Consortium sponsored by the Association of Supervision and Curriculum Development. In our strategic plan we envisioned desired end-states for 1996 in the areas of interdisciplinary studies, authentic assessment, integration of technology, flexible use of time and resources, and building a community of values. In the first four areas, we are implementing significant changes toward our 1996 desired end-state. While HKIS has traditionally been

effective at developing the academic side of students, it is the fifth desired end-state, developing a community of values, that has been more perplexing. We seem to be much better at developing matters of the mind than matters of the heart.

I applied and was accepted as a Klingenstein Fellow at Teachers College this year to investigate how other schools are designing learning communities that shape student character. In the fast-paced international environment of HKIS, where traditions are fleeting and people are constantly changing, how can we more intentionally develop a school ethos that contributes to the development of student character? The specific goal from our strategic plan reads: "Faculty and students will work together intentionally to build a community of values that is just, responsible and caring."[1]

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[1]Hong Kong International School, "High School Strategic Plan" (Hong Kong: Hong Kong International School, 1992), 8, photocopied.

Part I - The Philosophical Base

Introduction

Part I of this project establishes the philosophical base. I will argue in the first point that it is only in educating the whole person, for both intellect and character, that a school such as HKIS can be effective and successful. My second point is that qualities of character, including justice and caring, will strengthen traditional academic learning in the classroom. My third point claims that there is a creative tension between justice and caring and that both are necessary together for a school ethos to influence the development of student character. Finally, I will argue that schools which intentionally use the lenses of justice and caring to scrutinize their school decisions and way of life will more successfully model and contribute to the development of student character.

I am completing this project as a school leader / practitioner and I will use Hong Kong International School experiences as a frame of reference for my thinking. So there is a common understanding of terminology, I am using Bernstein's definition of *ethos* as the habits, customs, modes of response that shape our *praxis* (actions, commitment to change).[2] As a definition of *justice*, I am using John Rawls's description of "justice as

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[2]Richard J. Bernstein, *The New Constellation: The Ethical-Political Horizons of Modernity / Postmodernity* (Cambridge: The MIT Press, second printing, 1993), 9.

fairness," which would be chosen in the original position.[3] Rawls's theory of justice as fairness in the original position refers to being under the veil of ignorance where we do not know who we will turn out to be until the veil is lifted; thus decisions of justice are made regardless of our own self-interest. In a school, that would mean that as decisions are made by the rational human, we who are in such a position do not know whether we are students, teachers, administrators, or parents. With self-interest set aside, principles and decisions would be fairer and more just. We would insist that our own interests are best served by providing for a just distribution of rights, duties, and benefits.[4] My definition for *caring* will be that used by Nel Noddings when she describes it as a connection or encounter between two human beings in which there is an open, nonselective receptivity from the carer to the recipient of care. Mature relations are mutual and both parties contribute to a full and essential encounter.[5]

Although the goal in our high school's strategic plan includes responsibility as one of its values, I've chosen not to include it in this project. I believe that responsibility actually follows from a sense of justice and from an ethic of care, as these two are the primary virtues. I will not argue that point now, but rather will proceed with my thesis that a school needs an ethos of justice and care in order to promote an ethic of justice and care in students.

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[3]John Rawls, "John Rawls: The Right and the Good Contrasted," *A Theory of Justice* (Cambridge: The Belknap Press of Harvard University Press, 1971) in Michael Sandel, *Liberalism and Its Critics*, Readings in Social and Political Theory Series (New York: New York University Press, 1984), 39.

[4]Thomas J. Sergiovanni, *Moral Leadership: Getting to the Heart of School Improvement* (San Francisco: Josey-Bass Publishers, 1992), 107.

[5]Nel Noddings, *The Challenge to Care in Schools: An Alternative Approach to Education*, Advances in Contemporary Educational Thought Series, Volume 8 (New York and London: Teachers College Press, 1992), 15-16.

Focus on Both Intellect and Character

My first point is that schools which seek to educate the whole child will be more effective and successful in developing students for life today than will be those schools which restrict their educational focus primarily to that of the intellect. Some schools will include in their purpose the goals of educating the intellectual, physical, social and emotional person. Non-religious schools usually do not include the spiritual domain in their educational purpose. I do not argue that schools should include that domain. However, I do believe that every school's mission and purpose ought to include the domain of character in the primary goals and ethos of its school's vision. Some will argue that character and values too closely approach the spiritual domain and will cause controversy if they are included in the school's purpose. Since HKIS is a private, international school, that argument would not apply to this specific school, particularly since goals which include character are already in the school's purpose. However, even for the public or private school that has no agenda for developing values in students, values are always present anyway as part of the hidden curriculum. Alfie Kohn makes that point well in his *Phi Delta Kappan* article:

> The first objection is that an agenda concerned with social and moral issues amounts to teaching values - a dangerous business for a public institution. In response, we must concede that a prosocial agenda is indeed value-laden, but we should immediately add that the very same is true of the status quo. The teacher's presence and behavior, her choice of text, the order in which she presents ideas, and the tone of voice are as much part of the lesson as the curriculum itself. So, too, is a teacher's method of discipline or classroom management saturated in values, regardless of whether those values are transparent to the teacher. In short, to arrange our schools so that caring, sharing, helping and empathizing are actively encouraged is not to introduce values into a neutral environment; it is to examine the values already in place and to consider trading them in for a new set.[6]

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[6]Alfie Kohn, "Caring Kids: The Role of the Schools," *Phi Delta Kappan* (March 1991): 499.

So, if values are inherent in classrooms and schools as social institutions anyway, why not make them values that are supportive of the social development and academic engagement in students?

Wehlage and his colleagues, in *Reducing the Risk: Schools as Communities of Support,* hypothesize that school membership is the foundation upon which educational engagement is built. Schools promote membership from students through social bonding and attachment in relationships with teachers and administrators who care.[7] Similarly, Teachers College President, Arthur Levine, stated in his inaugural address at Riverside Church that it may take as little as one caring adult to preserve and nurture the educational dreams of urban children of poverty.[8] All schools should be designed to promote school membership. Adults who are hired to work in schools should be charged with building relationships and practicing the ethics of justice and care for the sake of the full development and academic engagement of their students. The schools should include and expect this as part of their mission. Those adult professionals who do not want to claim that responsibility as part of their teaching role should not be hired.

One added reason for linking the primary character traits of justice and care with schooling was documented in the 1990 RAND Corporation study, appropriately titled *High Schools with Character*, described by Sergiovanni in *Moral Leadership*. The researchers studied ten high schools in New York City and three in Washington, D. C. They compared either Catholic schools or public magnet schools with zoned public neighborhood high schools. School effectiveness was determined through a combination of surveys assessing school

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[7]Gary G. Wehlage and others, *Reducing the Risk: Schools as Communities of Support* (London, New York and Philadelphia: The Falmer Press, Reprinted 1990), 117.

[8]Arthur Levine, Inaugural Speech at Riverside Church, [November 17, 1994], Teachers College, Columbia University.

climate, graduation rates, interviews, percentage of students taking the SAT, SAT scores, and the researchers impressions of in-depth interviews. The Catholic and public magnet high schools all resembled one another and differed from zoned, comprehensive public schools in two ways. These focused schools had clear missions that centered on student performance, attitude and behavior. Moreover, they initiated action to pursue their mission and solve problems. The focused urban high schools all concentrated their energies on their conception of what students should be and know. In contrast, the zoned schools emphasized delivering instructional and service programs, following procedures, transmitting information and imparting skills. Sergiovanni claims that research on school effectiveness and school culture increasingly suggests that effective schools have virtuous expectations that account for a large measure of their success.[9]

Doug Heath, author of *Schools of Hope* and presenter of the workshop "Resurrecting Virtue" at the 1995 National Association of Independent Schools Conference, made the point there that highly competitive schools risk creating sociopaths if the demand for academic excellence is not balanced with an equal focus on character development. Heath states that while most independent and elite suburban public schools claim to educate for virtue, typically there is not a strong commitment from faculty nor is there a climate of values present in these schools. Heath's research in these schools documents his claims. Because of parental and student obsession with getting into college, these schools value SAT scores and Grade Point Averages over character. Yet Heath's life-long research on fulfilling lives in adults indicates that high grades and high SAT scores do not predict healthy, fulfilled lives. Rather, the core qualities to be an effective adult in family values and citizenship are identified in order as : 1) caring, 2) honesty, 3) sense of humor, and 4) self-discipline. Schools that want to support the development of these virtues in their

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[9]Sergiovanni, *Moral Leadership: Getting to the Heart of School Improvement*, 99-100.

students must pay particular attention to the quality of relationships among and between faculty and students. Teachers must be given permission to depart from the traditional syllabus of covering content in order to reach these goals of virtue.[10]

In another example, writing on the importance of moral development in schools, John Goodlad, Director of the Center for Educational Renewal at the the University of Washington, argues that the call to the teaching profession is grounded in moral judgments within the classroom and beyond into the school:

> What are schools for? All else stems from the answer. If schools are to serve the sole purpose of teaching children to read, write, and spell, we obviously do not need them. The job can be done inexpensively and efficiently through computer-based skill centers in the local shopping mall. . . . A teaching profession built on generic principles of teaching is an expensive hoax.
>
> But if the answer to the question of what schools are for is more complex -- is seen to encompass such things as responsibility for criticial enculturation into a political democracy, the cultivation (with the family) of character and decency, and preparation for full participation in the human conversation -- then carefully selected teachers who are well-educated, who understand the complexity of the classroom, and who have engaged in reflection and dialogue on moral issues become necessary. Such teachers and their calling warrant the designation "professional." [11]

A counter argument that is sometimes used to keep character and the ethics of justice and care outside the school is that the rightful place for these moral concerns is in the home. While I would argue that society has a legitimate right of concern for the values of its members, nevertheless, I agree with the counter argument that moral concerns belong in the home as well. The problem is that such concern is not to be found in all homes. The school may need to provide character development for those children who will not

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[10]Douglas Heath, "Resurrecting Virtue," Workshop at NAIS Conference, [March 2, 1995].

[11]John I. Goodlad, "The Occupation of Teaching in Schools," chapter in *The Moral Dimensions of Teaching*, ed. John I. Goodlad, Roger Soder, Kenneth A. Sirotnik, (San Francisco: Jossey-Bass Publishers, 1991), 28.

promote a sense of justice and an ethic of care will be another source for supporting these values if they are already taught at home. There is no danger in providing these values in both home and school. They can be mutually supportive of one another.

So my first argument is to convince the reader that all schools should include the domain of character as a primary component of their mission. When this mission is intentionally lived out, it makes a difference in the school's ethos, in students' perception of their membership in the school, and in the effectiveness of the school's development of successful human beings.

Character in Curriculum and Instruction

Students will academically engage and learn more when they see purpose in the learning and when they care about the content of the curriculum. Despite the objection from some teachers that there is no time to add character to any course of study, I will argue that time and emphasis spent on virtues that specifically relate to the subject will enhance both the depth and quality of learning.

I particularly like Mark Schwehn's insights on this topic from his book *Exiles from Eden*. As teachers, we need to see how spirited inquiry and the search for truth can be enhanced by virtues of character. Schwehn describes a classroom ethos that includes virtues of humility, faith, self-denial and charity. Humility in approaching an author does not mean uncritical acceptance, but does mean, in practical terms, that we see some wisdom and authority in the author. As opposed to a quick, easy, dismissive appraisal of an author as murky (Kant), pointlessly repetitive (Aristotle), or needlessly verbose (Tolstoy), Schwehn's

practice of humility prevents a summary judgment of an author by presuming humility as a precondition for learning; so that authors we are reading will be regarded initially as having wisdom and authority.[12] Faith, as a second character trait for the learner, involves human confidence in the work and thought of others. Trusting the research and theories of others does not mean accepting them uncritically, but rather typically believing what we are questioning and at the same time questioning what we are believing.[13] Schwehn's third trait, self-denial, prepares learners to abandon some of their most cherished beliefs. The quest for knowledge of the truth involves the testing of our opinions; we must be willing to give up what we think we know is true for genuine learning to take place. The link between knowledge and character is crucial here: to change our minds is, at times, to change ourselves. Self-denial gives us the disposition to surrender ourselves for the sake of a better opinion; wisdom gives us the discernment to know when it is reasonable to do so. The virtue of self-denial cultivates in the learner the capacity to risk giving up ourselves if necessary for the sake of truth.[14] Schwehn argues that by using the practices of self-denial, faith and humility, truth is the ideal victor in this community of learners. Finally, love or charity is identified as the greatest of the virtues for a teacher to model and for students to practice. Schwehn explains:

> If I have grown to treat my colleagues and my students with justice and charity, am I more or less likely to treat historical subjects such as William James in the same manner? . . . And would such treatment increase or decrease the quality of my historical thinking? Again, I think the exercise of charity toward my historical subjects is bound to make me a better historian: more cautious in appraisal, more sympathetic with human failings, less prone to stereotype and caricature. And insofar that this is so, the manner of teaching others to think historically ought to cultivate, at least through force of example, the virtue of charity.[15]

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[12]Mark R. Schwehn, *Exiles from Eden: Religion and the Academic Vocation in America* (New York: Oxford University Press, 1993), 48-49.

[13]Ibid., 49.

[14]Ibid.

Schwehn then goes on to illustrate the example of charity in "conversation" between religious philosopher Jeffrey Stout and Richard Rorty. So, for example, when Stout is arguing with Rorty, he strives at every point to construe Rorty's views in such a way that they represent cogent and incisive philosophical positions. Stout's charity is everywhere tempered by justice. Schwehn's point in this lengthy example is that the greatest of the spiritual virtues, charity, is essential to the process of dialogue and communal inquiry. He concludes with the example of Aristotle's concept of friendship among virtuous human beings who live a life together sharing in discussion and thought; this relationship is regarded as being the highest and best of friendships. Academic life without friendship threatens to become a mere technological project. Aristotle's notion of friendship is enlarged to include the reader's relationship to the implied author of a text, including even those "friends" who address us today from across the centuries through the printed word.[16] I have quoted liberally from Schwehn on locating the ethical in the academy to support my second argument, that emphasis in the classroom on components of character can enrich and deepen learning. Schwehn's writing is elegant and rich with examples.

Noddings would take the ethic of caring much farther and considers organizing the entire curriculum around themes of caring for self, intimate others, distant others, nonhuman life, human-made objects, instruments and ideas.[17] Instead of using virtue to enhance and deepen learning, as with Schwehn, for Noddings caring becomes the organizing principle itself for study and learning. I don't want to argue for Noddings's overall concept in this

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[15]Ibid., 50-51.

[16]Ibid., 62-63.

[17]Noddings, *The Challenge to Care in Schools*, 47.

paper, but the point of the entire book supports this second argument that indeed the curriculum and classroom can be used both to develop and practice the virtue of care.

In the Part II implementation of this project I will illustrate as an example how the HKIS religion curriculum might support the development in students of a sense of justice and an ethic of care. In a similar way, each high school department and individual teacher is asked to integrate the virtues of justice and care into their departmental goals, syllabi, readings and classroom practice.

The main counter argument is that classroom time spent on learning, discussing and practicing virtues of justice and care comes at the expense of other academic priorities. It is hard to imagine that there would be many facts, skills or procedures in the subject content areas that can compare in priority to having a sense of justice or developing an ethic of care. Fortunately, it is not an either /or proposition, but rather both / and . As Schwehn and Noddings have both illustrated, through thoughtful curriculum content and organization, expanding the intellect and developing character can both be accomplished. Or take another supporting example, the wise suggestions of another educator, Robert Coles:

> A good teacher working with a Raymond Carver story or a Tillie Olsen story or a William Carlos Williams poem or a Richard Wright story or the Ralph Ellison novel *Invisible Man* can do a lot to help students think of others and also to think of themselves and what they both possess and lack. . . . What would happen if they read carefully and took to heart Walker Percy's novel *The Moviegoer*? The novel offers a searching philosophical and moral discussion of life's meaning rendered through a main character who is a stockbroker and therefore not atypical of many of the parents who can send their children to private schools. . . . It is a question of the school's values. Is the school interested in what the Hebrew prophets Isaiah and Jeremiah and Amos and Micah had to say? Is it interested in Jesus and how he lived his life and with whom and for what purposes? Is it interested in the kinds of ironies that Shakespeare gives us in *Macbeth* and in *Hamlet* and in *King Lear* and in *Othello*. Is it interested in what Dostoevsky and Tolstoy were struggling with? . . . A teacher stands for certain values and principles, no matter what academic subject he or she is teaching. This is true even

> in subjects such as math or physics, which are to some extent removed from moral and spiritual matters. Nevertheless, the great people in physics were people such as Einstein, who connected science to the larger questions of life and its meaning.[18]

Robert Coles is a gifted educator. I suppose a counter argument for teaching both intellect and character is that we all can't teach like Einstein or Coles. I accept that truth, but we can all aspire to teach in ways so that more students begin to think about life's moral issues. So my second argument stands on the belief that intellect and character together form a powerful tandem in the classroom to model, learn and promote the virtues of justice and caring.

Creative Tension in the Ethics of Justice and Care

My third argument is that both an ethic of justice and an ethic of care need to be present and active together in a school for students to think, experience and practice those virtues. Given the definitions chosen for justice and caring at the beginning of the paper, this argument resembles an attempt to reconcile Rawls and Noddings, placing their values together in the ethos of the same school. As a school principal, I often find myself making decisions and living in the tension of what is the just and fair thing to do versus what is the caring response. In arguing for this creative tension between the ethics of care and justice in the school, I will take my thoughts through several philosophers I have read this year and reflect on how their ideas might contribute to the creative tension.

Rawls's theory of justice as fairness with the rational man making decisions behind the veil of ignorance is the definition I have chosen for justice. I am persuaded, however, that the

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[18]Robert Coles, "Teaching Social Responsibility: An Interview with Robert Coles," interview by Pearl Rock Kane. *Independent Schools, Independent Thinkers* (San Francisco: Josey-Bass Publishers, 1992) , 278, 281, 283, 284.

rational person behind the veil can exist only in theory. In reality, through family, culture, schools, and relationships, all of us have been educated into some idea of what we believe is the good. Additionally, none of us can enter behind the veil and claim we really no longer know who we are. Consequently, it might be argued, why not give up Rawl's particular definition and theory of justice? To give it up, however, would eliminate the creative tension that I claim is necessary in a school that is just and caring.

I think Barry Chazan is most helpful in articulating a position that holds for the justice side of the creative tension. In describing Kohlberg's advanced stages of a cognitive-development approach to moral education, Chazan describes justice as the concern for the equal and fair treatment of others, regardless of their person. He argues for a reflective morality that applies procedures of logic and justice to real and specific human problems.[19] Thus, in the context of making a school decision, if I am behind the veil, it is my responsibility to respect the dignity of every individual. One way I would try to do this would be to reflect on a decision from the point of view of the student, teacher, administrator and parent. With this theory of justice, I would need to ask myself how my decision would vary if I had a different community role, or if I were of a different race or had a different sexual identity. While I can't change who I am, justice is enhanced if I can at least attempt to enter behind the veil by exploring and respecting views from a variety of perspectives.

Habermas is also helpful in enhancing Rawls's position. Habermas's "moment of empathy" would place me into a conversation with others - parent, student, principal, teacher - and each in turn would put herself or himself in the place of everyone else in order to discuss

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[19]Barry Chazan, *Contemporary Approaches to Moral Education* (New York: Teachers College Press, 1985), 77-78.

whether a norm is fair enough for everyone to accept. Thus, while Rawls assumes a posture of not knowing our own role and person behind the veil, Habermas proposes not only that we do know our role but also that we place ourselves into everyone else's position.[20] Thus, in order to maintain my stand of justice from behind the veil, I must not only equally respect the integrity of all members of the community, but also must be able to understand and articulate their point of view. It is at that point in the creative tension that I believe the ethic of care intersects with the ethic of justice. How am I able to truly understand the view of another unless I approach that person from a definition of care?

When I hold a caring dialogue with another person, I would attempt to use some of Noddings's characteristics of ordinary conversations between adults and children that are central to moral education: the adults are people who try to be good, even if they do not always bring it off; the adults have loving regard and respect for their child-partners; for both parties in the conversation, the partner is more important than the topic, conclusion or argument.[21] Noddings uses similar language in describing adult-to-adult dialogue between caring persons; such dialogue can be applied to any participants in our school setting. I acknowledge that this dialogue will create relationships and perhaps even obligations between our "justice person behind the veil" and the other participants with whom we are in dialogue. From our genuine conversation we may discover that all of the participants may have differing views on a specific human situation or event. Varying circumstances and information garnered from a caring conversation may alter the view of the rational person responsible for justice. Indeed, this additional information may get the "justice person" into good thinking beyond the generalizations of the mythical veil and into examining the particulars of a specific case.

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[20]Sergiovanni, *Moral Leadership: Getting to the Heart of School Improvement*, 107-108.

[21]Nel Noddings, "Conversation as Moral Education," *Journal of Moral Education* 23, No. 2 (1994): 116.

After all of this genuine and authentic dialogue, the end result should be a "justice person who has an ethic of care" or a "caring person who has a sense of justice" for the individuals involved in a particular case. Ideally, by maintaining the rigor of both the position of justice and the ethic of care, our discernment will lead us ultimately to the right decision. In the real world of schools, however, the ethic of justice and fairness may still conflict in the end with the ethic of caring, compassion and forgiveness. At that point, our ideal person must decide which virtue in this specific case has the greater importance. Having gone through all of the thought processes to be fair and just and after all the caring dialogues with appropriate participants, my claim is that, in most cases, the better argument will be clear. However, if there still is no clear decision, I would "err" on the side of care, because after all, we are still a school dealing with the lives of young people whose ethics are in formation.

A school that has an ethos of justice and care will endeavor to move all members of its community - teachers, students, parents, administrators - into the decision making position of being a caring person with a sense of justice. The counter argument to this creative tension would be to relieve the tension by moving the school in the direction either to the extreme of justice or to the extreme of care. By making that move, the creative tension will be broken; the break will either decrease thoughtful reflection on what is just and fair, or it will decrease the need and opportunity for establishing a caring dialogue. Ultimately, the lack of a dialectic between justice and care will result in less education and neither ethic will be held up for the full scrutiny it deserves for decision making. As a result, the decisions made will not be as thoughtful and students will not embrace both ethics of justice and care because one or the other of them is not fully present. Thus a creative tension for these two ethics together will do the best job of promoting a school ethos which will result in developing students who embrace the ethics of justice and care.

The School As a Community for Developing Justice and Care

My final argument is that the school's ethos of justice and care is to be under constant scrutiny from the members of its community. This self-scrutiny will not only refresh the school's ethos, but also will teach students the thought processes, dialogue, decision making and praxis for each developing his or her own ethics of justice and care. Nel Noddings argues similarly in her essay, "Shaping an Acceptable Child": "Organized groups and institutions, especially schools, should pay careful attention to their effects on the moral behavior of their members and should invite continual scrutiny of their ideals and practices."[22] John Dewey, as well, wanted schools to teach students how to reflect about the moral implications of school and social issues and to become aware of the value assumptions of different proposed solutions. Dewey recognized that our choices inform our character and he wanted students to become reflectively aware of why they choose as they do.[23] Dewey's morally educated person reflects on an issue through a clear process of thinking (problem / information / hypothesis / testing / conclusion), confronts the issue with feeling and passion (conscience), participates in a community (affects and is affected by the group), and expresses his or her moral beliefs in deeds and habits of daily life (praxis).[24] So for Noddings and Dewey, the school is a community to be used for moral education. The real dilemmas and decisions that are made in the classroom and in the school are opportunities for students to develop principles of justice and care in their world. The

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[22]Nel Noddings, "Shaping an Acceptable Child," *Learning for Life: Moral Education Theory and Practice*, ed. Andrew Garrod, (Praeger, 1992), 60.

[23]Douglas H. Heath, *Schools of Hope: Developing Mind and Character in Today's Youth* (San Francisco: Josey-Bass Publishers, 1994), 189.

[24]Chazan, *Contemporary Approaches to Moral Education*, 111-112.

school, classroom, activities and clubs, become a lab for discussion, deliberation and action for moral issues that are related to student lives. In the Part II implementation phase of this philosophical base, I will take the reader through an HKIS discipline scenario to illustrate how we might use Dewey's principles of the school as a community responsible for moral education.

The counter argument to this kind of school might be that teachers, administrators and boards may lack the skills and self-confidence to place moral issues of school and community on the classroom and school life agenda. I agree with the concerns of this counter argument; such self-scrutiny can be threatening and humbling. However, Robert Coles responds to these insecurities by advising us that we don't "get anywhere by covering up the essential and sometimes cruel ironies and paradoxes that face us, the inconsistencies in our lives."[25] In even more powerful language Coles contends:

> I am arguing for putting all our moral and cultural dilemmas and contradictions and inconsistencies squarely before all of us teachers, headmasters, "paying customers" - namely, parents - and not least the students. I think we have to have enough confidence in our own purposes to be willing to be self-critical and to take the most embarrassing questions from our students and from their parents. All the issues we're talking about call for a kind of Augustinian self-scrutiny that is perhaps more relentless than even the kind of psychoanalytic self-scrutiny that people like me pursue professionally.[26]

Coles's argument convinces me. I want to be part of a school with that kind of self-scrutiny. In fact, I believe the quality of the school itself will improve when the members of its community open themselves to such scrutiny. Students who are schooled in institutions which they believe are just and caring are more likely to embrace those same ethics. When students are invited through scrutiny and dialogue to contribute to the ethos of justice and care in these same schools, it is even more likely that they will believe that

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[25]Coles, "Teaching Social Responsibility," 279.

[26]Ibid., 281.

their schools are just and caring. Thus, if we want to educate students for justice and care, we must bring to the table issues and questions that relate to being a just and caring school. The deliberation and actions that flow from this dialogue are part of the teaching and learning process for teachers and students, and they contribute to the reforming process of the school itself. One could argue that students and teachers who embrace an ethic of justice and care can transform the ethos of their school to become one that models, behaves and promotes these same virtues. Thus this final argument is not only educative for the students, but also is self-renewing for the school.

Conclusion to the Philosophical Base

My purpose in doing this project was to set the philosophical base for the Hong Kong International School as it continues to work on intentionally building a community with values that are just, responsible and caring. I have argued that such a community flows from a clear mission statement and goals which affirm the importance of developing students who embrace these ethical qualities. Unless a school is mission-driven toward these results, the goals for character will be mere words printed in the front of some handbook that sits idly on a classroom shelf. I argued as well that a mission-driven school will educate for intellect and character as part of its regular curriculum and classroom instruction. Indeed, qualities of character undergird a more effective academic education. Thirdly, I am claiming that the seemingly polar qualities of justice and care presented in this paper's definitions form a creative tension for decision making and for living out the school's mission. Both need to be fully present in all aspects of school classrooms and life in order to maintain the creative tension. Together they form a dialectic in both dialogue and action that maintains the ethos for a just and caring school. Finally, praxis participates in the shaping of the individual's character and in reforming the ethos of the school. Reflection, self-scrutiny, dialogue, action and repeating that same cycle is the methodology

that the school and its members will use in evaluating the quality of the school as a just and caring institution. By participating in that evaluation, the individual is also thinking through his or her own beliefs, commitments and responsibilities. The individual is invited to evaluate himself or herself as a person with a sense of justice and an ethic of care. If we truly want to educate students for a strong intellect and thoughtful character, then the school must develop an ethos that teaches and models these same habits of mind and heart.

James Handrich
Klingenstein Project

Part II - Implementation

Introduction

The second section of this project deals with implementation of the Klingenstein Project when I return to HKIS. It contains initial ideas in brief paragraphs for individuals and committees to consider as we implement each of the four points for developing a just and caring school. The section of curriculum and instruction contains a relevant paper for integrating the philosophical base with our current HKIS religion curriculum. This section also includes a commentary on the dialectic between a sense of justice and an ethic of care, an analysis of the Hong Kong Chinese ethos, and an examination of the ethics of justice and care from the viewpoint of the various religions represented in the Hong Kong International School. I am grateful to Professor Mary Boys, Union Theological Seminary, for her insight and support with this section.

The final section of implementation includes a practical case study from a recent disciplinary incident. It examines various ethical ways this incident might be approached. Of particular relevance are the kind of questions that John Dewey might have raised in a school that uses real issues in the community to educate for moral development.

I begin Part II - Implementation with some insights on methodology for implementation gained from Michael Fullan's *The New Meaning of Educational Change*, from Peter Senge's *The Fifth Discipline*, and from discussions on implementation in the Klingenstein Seminar.

Methodology

When I first began working on this project, I thought I would bring back to Hong Kong a fully completed strategic plan to implement in the 1995-96 school year. It was from Nel Noddings's Seminar in Philosophy and Education that I came to realize what our school needed is a much clearer philosophical base that would ground moral development in the ethos and full life of the school. Then it was readings and class discussions in the Klingenstein Seminar and in the Administration of Private Schools class that have led me to a much different methodology for implementing this vision of a just and caring school. Michael Fullan captures the problem of change implementation well: "The problem of meaning is one of how those involved in change can come to understand what it is that should change and how it can be best accomplished, while realizing that the what and how constantly interact and reshape each other."[27] While I have been away at Columbia working on this project, the *what* and *how* of my thinking has evolved; at the same time, colleagues in Hong Kong have been experiencing change in their thinking as well. The *what* of moral development, which is represented in the philosophical base of Part I, needs to have the dialogue and critique of colleagues on faculty and administration, students, parents and board at HKIS. I can be an advocate for the philosophical base, but if it is only owned by me, it will take us nowhere and we will be no better off than when this sabbatical began. Fullan explains, "We have to know what change looks like from the point of view of the teacher, student, parent, and administrator if we are to understand the actions and reactions of individuals; and if we are to comprehend the big picture, we must

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[27]Michael G. Fullan with Suzanne Stiegelbauer, *The New Meaning of Educational Change*, New York, N.Y.: Teacher College Press, 1991), 5.

combine the aggregate knowledge of these individual situations with an understanding of organizational and institutional factors that influence the process of change . . ."[28] So the initial step in methodology is recognizing the need for shared vision and joint ownership of this direction.

Here Peter Senge's work on the disciplines required for organizational change is helpful. Senge's explanation of *espoused theory vs. theory-in-use,* forces me to ask the question if this goal for a just and caring school is really part of our school's collective vision or if we just espouse it because it grows out of our Mission and Character Statement and because it's how we choose to present ourselves to the community? The problem lies *not* in the gap between what we espouse about values and character in our Mission and Character Statement and what we daily live out in our school environment, but rather in our failing to tell the truth to ourselves about that gap. "Until the gap between my espoused theory and my current behavior is recognized, no learning can occur."[29] A Senge learning for me is to grow in my own commitment to this goal and to search for the reality of a similar vision among board, faculty, parents and students. Do they have the desire to be part of a school with a sense of justice and an ethic of care? If so, how do they respond to the *what* of that goal as described in the philosophical base? Are there gaps in my thinking? Do the faculty or board have different conclusions? Are there changes we might make together in the philosophical base? And finally, once we have a shared vision, how do we implement it?

I found Senge's thinking on mental models, balancing of inquiry and advocacy, to be a helpful focus for implementation. In the past, I have been much more a classic advocate

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[28]Ibid., xi.

[29]Peter M. Senge, *The Fifth Discipline: The Art & Practice of the Learning Organization* (New York, N.Y.: Currency and Doubleday, 1994), 202.

model as he describes. To solve a problem I figure out what needs to be done, I enlist support from key players to get it done, I debate and influence others to join the vision. Balancing advocacy with inquiry will be a growth area for me in methodology. Senge explains how advocacy skills can even become counterproductive to actual learning in the organization. Advocacy without inquiry begets more advocacy, but advocacy blended with inquiry promotes collaborative learning and a joint vision. As a simplistic example of this methodology, I might say, "Here is my Klingenstein project and ideas on how to get to a just and caring school. These are my assumptions and reasons, how do they sound to you? What are your views? Your assumptions?" [30]

Senge also gives wise suggestions on using inquiry when an impasse is reached and alternative ideas are needed. He suggests, "What data or logic might change your view? Is there a way we might together design an experiment to provide new information?"[31] The blending of advocacy and inquiry fits well with my mental model of the community's owning the process of developing the whole person in a school with a sense of justice and an ethic of care. To be successful, Senge reminds me that when using inquiry I must be genuinely curious, willing to change my mental model of the situation, willing to expose the limitations of my own thinking, willing to be wrong. He adds that our own willingness to change and be wrong makes it safe for others to do likewise.[32] The vision of a school that is just and caring is far more important to me than advocating my way as the best and only way. I realize that change takes time and patience. Yet, building a joint vision for this goal has to be kept clearly before us. That's the creative tension between our reality and our vision. All five of Senge's learning disciplines will need to be developed in concert if

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[30]Ibid., 199

[31]Ibid., 201

[32]Ibid., 202

change toward this goal is to be successful. Senge belongs close at hand as we work through this methodology and the changes that will be necessary for HKIS to live out its Mission and Character Statement to develop the whole person.

Implementation - Focus on Both Intellect and Character

Throughout these next sections on implementation, it is important that the reader understand that there will be a continuous "re-visioning" of the philosophical base and of its implementation. The only way to be successful with this goal is to have the vision become the vision of the community, particularly with faculty leadership, and to have the implementation be reviewed and appropriately developed by the community which is implementing it. So the ideas contained in this section will be taken to leadership groups within the school for "re-visioning" and refinement.

The HKIS focus on developing the intellect has been strong. As was argued in the philosophical base, by increasing our focus on character we will not only develop the whole person, but will also enhance the specific develoment of the intellect. Prior to placing this vision for a just and caring school before the various constituencies at HKIS, I think a first step is to reaffirm and revise our Strategic Plan. This was one of five goals in the 1991 plan and I think faculty and our various leadership groups need to reaffirm that direction. We can either begin with this fifth goal or take them in numerical order. My point in providing leadership to do this is that Hong Kong and HKIS are transient. We have had many new faculty, parents and students join us in the past four years. Fortunately, a number of the key leaders who actually worked on developing the plan are still with us. I will ask them to help in facilitating the discussion on our vision for HKIS over the next few years. I think the plan expresses the vision clearly, but the implementation is no longer current. I think it's time to reaffirm or revise our vision. This discussion will hopefully

bring new faculty on board with the direction, we'll be able to share successes and problems in interdisciplinary learning, performance assessment, integration of technology, flexible use of time and resources, and in the development of a community with a sense of justice and an ethic of care. I suspect this discussion on our direction may take much of the 1995-96 school year. However, since these goals are derived from our mission, we can all continue to implement them and experiment with our own personal changes as we work through our dialogue. Dialogue, as described by Senge, is the operative mode as we build meaning and understanding for each of these five goals. Senge describes how important it is when implementing change that groups learn how to converse with one another, and he suggests that there is no more effective way than to practice it with our vision and direction.[33]

A second step of implementation that I would like to try with faculty during this next year is the shadowing of students. During this Klingenstein Fellowship year, I have found shadowing students to be revealing about what is important in learning, climate, and in the life of a particular school. In order to gain those same insights about HKIS, I would like to see each faculty member select a student from his or her homeroom / advisory and shadow him or her for a day during the fall semester. As preparation, I can share some of the Klingenstein Fellows shadowing experiences and some of the lenses we developed. As the shadowing is in progress, I envision discussion on the experience taking place at departmental and faculty meetings. Whatever decisions we make on our strategic plan will be better informed through our increased knowledge of HKIS from our shadowing experiences. The overarching questions might be something like, "What kinds of intellectual and character experiences are present for students at HKIS? What is the reality

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[33]Ibid., 268-269

of our school's vision in daily experience? What truths can we discover about our reality? Where are the gaps between our reality and our vision?"

A third implementation step relates to the recruitment of new faculty and administration. A priority in hiring will be toward faculty who are committed to the HKIS vision and who are particularly interested in helping us grow toward becoming a school with an ethos centered on a sense of justice and an ethic of care. Since department heads and administration share in the interviewing and decision making, I will need to engage in dialogue with the various heads to develop a mutual understanding of the qualities we are seeking in faculty.

A fourth step is to increase the time we spend in pre-term orientation of new faculty on the mission and character of HKIS and our vision for the future. I don't think we need to add any actual days to the week of retreats, social activities and preparation already held for new faculty. I just think we need to place more emphasis on our school's mission and vision. We need to help them build meaning for it so they can better participate in its development, revision and implementation. I had always thought HKIS was mission-driven, and perhaps compared to some other independent schools it is. However, the clinical project that our group participated in at the Convent of the Sacred Heart was revealing to me. There we saw a school that was clear in its mission and lived out those goals in its classrooms, activities, admissions office, faculty hiring and use of resources and time. Since we spent several days there, it was instructive to see how clearly faculty, students, administration, admissions officers, board members, alumni understood Sacred Heart's mission and how they were attempting to implement it, each in his or her own specific way. Our group's greatest learning from visiting a school like Sacred Heart was the power and value of a school being mission-driven. While HKIS does have a fairly clear vision and focus, I can now see new ways that we can increase the direction and coherence of our vision. We can begin both with orientation of new faculty and with the admission's

office and deans clearly articulating the school's goals, including a sense of justice and ethic of care, to new parents and students. Their previous experiences, the fresh eyes of new faculty, students and parents, should give us insights into how we are doing in implementing the vision and new ideas on how we might do that even better.

A fifth idea for implementation of a sense of justice and an ethic of care is to ask department heads, administrators, faculty and staff to include a personal goal in this area as part of their annual goal setting. By each of us including it as part of our performance appraisal, I think we will learn more about what works successfully and in what areas we need to do more staff development. At the end of the school year we can gather these learnings in a faculty meeting and plan for development based on what we've learned.

Another idea on increasing the focus of character came from another team's shadowing at Fieldston. Their eleventh and twelfth grade peer leaders work with eighth and ninth graders on community issues as part of their ethics class. I don't see HKIS starting separate ethics classes, because it is clear from the philosophical base that ethics needs to be a part of all classes and daily life at HKIS rather than relegated to one class and teacher. However, I do think we can grow in our use of older students in bringing along a sense of justice and an ethic of care with the whole new ninth grade and with the 15% of new transfers into our community. Perhaps we should change our homeroom structure away from grade levels and integrate advisory groups 9-12. Or, we might train upper class peer leaders to co-facilitate ninth grade homerooms with faculty. While we already have the beginning of a strong program for orientation of new transfer students, we might even be more intentional about pairing up new students with returning class members. Wehlage's research has heightened my awareness on how important it is for entering ninth graders and new transfers to become school members and to engage in the goals and life of the community.

A final suggestion for increasing focus on developing a sense of justice and an ethic of care relates to the student-led clubs that deal with justice and service, Amnesty International and Interact. Prior to this year, Amnesty International was a small group whose activity rose and fell depending on the quality of student leadership and faculty encouragement. This school year a new teacher who has a real passion for justice became Amnesty advisor. I am told the club now has more than one hundred members and issues of justice are on the table at HKIS as never before. It's a clear statement to me on how important faculty leadership is.

Interact, our service club, was also restructured this year to involve more faculty and homerooms in community service. While I'm hearing mixed reviews on its overall success at this point, there have been some remarkable contributions of service this year, greater participation and linkage with community needs. Prior to this year, two teachers were advisors to the Interact program. This year there are six to eight faculty advisors for Interact. The increased faculty support seems to make a difference.

I think we need to continue to experiment with the *how* to make justice and care high priorities for student leadership and involvement. Potential is there and we have a beginning. Seven ideas are given above that help increase the character and focus on justice and care. Once faculty and students get involved, these ideas can be revised and more will be added.

Implementation: Character in Curriculum and Instruction

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The Creative Tension in the Ethics of Justice and Care

For the next section of implementation of the sense of justice and ethic of care at HKIS, I have chosen to examine how that might be implemented in a specific department and classes. I took a course on Educating in Faith at Union Theological Seminary and as my major project examined the role religion classes might take in order to contribute more specifically to developing students who have a sense of justice and an ethic of care. I want to make clear, however, that it is still every department, course and teacher that must reflect and discover how they can best implement this goal of the HKIS vision. I chose to write specifically about the religion curriculum as an example because the professor, Dr. Mary Boys, was willing to review the philosophical base, its fit with our religion curriculum, its appropriateness for our diverse spiritual constituency and its relationship to our environment in Hong Kong (Hong Kong's ethos). Similar work, perhaps without the extensive research and footnoting, will need to be developed and applied for other areas of the HKIS curriculum. The consideration of the religion curriculum begins with a brief review of the philosophical base for a sense of justice and an ethic of care.

Religion Classes in the Just and Caring High School

Introduction and Background

The Mission Statement of the Hong Kong International School (HKIS) calls us to be a school that produces both good learners and good people. Our High School Strategic Plan has five goals, and it is goal number five that has brought me to Columbia this year as a Klingenstein Fellow to investigate how other schools are designing learning communities that shape student character. Goal Number Five reads: "Faculty and students will work together intentionally to build a community of values that is just, responsible and caring."[34] In this paper for Educating in Faith I want to examine the role our religion classes at HKIS might take in order to contribute more specifically to developing students who have a sense of justice and an ethic of care.

As background information, I have identified four major points in the philosophical base for achieving a community with values that are just, responsible and caring. They are:

> 1. . . . such a community flows from a clear mission statement and goals which affirm the importance of developing students who embrace these ethical qualities. Unless a school is mission-driven toward these results, the goals for character will be mere words printed in the front of some handbook . . .
>
> 2. . . . a mission-driven school will educate for intellect and character as part of its regular curriculum and classroom instruction. Indeed, (these) qualities of character undergird a more effective academic education.
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> 3. . . . the seemingly polar qualities presented in this paper's definitions of justice and

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[34]Hong Kong International School, "High School Strategic Plan" (Hong Kong: Hong Kong International School, 1992), 8, photocopied.

> care form a creative tension for decision making and for living out the school's mission. Both need to be fully present in all aspects of school classrooms and (school) life in order to maintain the creative tension. Together they form a dialectic in both dialogue and action that maintains the ethos for a just and caring school.
>
> 4. Finally, praxis participates in the shaping of the individual's character and in reforming the ethos of the school. Reflection, self-scrutiny, dialogue, action and repeating that same cycle is the methodology that the school and its members will use in evaluating the quality of the school as a just and caring institution.[33]

All classrooms and homeroom advisories, not just religion classes, participate in building a community with a sense of justice and an ethic of care. In this paper, however, I want to examine the unique opportunity that religion classes have to teach a curriculum of justice and care and to dialogue with students about their own values in this area. Since HKIS is a school in Hong Kong, I also want to examine the appropriate fit for using justice and care as the primary ethics for students of our diverse ethnic and religious student body.

Religion Curriculum Content for the Ethics of Justice and Care

Four of the high school religion department's curriculum goals have elements that support developing in students a sense of justice and an ethic of care. They are:

> 1. In every course, the student will recognize the reality of sin in the world - which results in a separation from God, manifested in the brokenness of individuals, relationships and the world as a whole -- and how the Gospel of Jesus Christ heals this brokenness.
>
> 2. The student understands how the Gospel frees us to be engaged in the struggle for justice and mercy in our world -- "to act justly and love mercy and to walk humbly with God" (Micah 6).
>
> 3. The student will engage in opportunities and experiences which will assist him / her in recognizing the spiritual dimension of life and its link to his / her lifestyle.
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> 4. The student will develop the understanding of religion as a concept and

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[33]James Handrich, "The Just and Caring School," Final Paper for Advanced Seminar in Philosophy of Education (New York: Teachers College, Columbia University, 1994), 15-16.

> phenomenon: how it offers a world view to those who participate in it; how it is interrelated with culture; and how different views of God and people's relationship to God are manifested in the various traditions around the world.[36]

Although none of our religious courses are specifically organized around the ethics of justice and care, these four goals certainly support using the lenses of justice and care as we study both the Christian Scriptures and sacred books of other religions. These goals also support self-scrutiny of our school's ethos of justice and care that may lead the individual teacher and student members of the class to reflect on their own participation in developing these ethics within the school community. The HKIS religion department's philosophy statement encourages a constructivist approach when students analyze a topic such as the ethics of justice and care. It is constructivist because it recognizes "that students come from religiously plural traditions, (and) the curriculum attempts to build on the students' present spiritual awareness and development. It challenges them to grow in their own spirituality and its expressions as well as to articulate and respond to the Christian Gospel."[37] I believe this philosophy implies a methodology for teaching religion that respects the beliefs of the individual and asks the student to reflect on his or her personal religious world view in specific situations that call for a sense of justice and / or an ethic of care. Such a methodology will be inclusive in approach, give attention to the process of authentic dialogue, and bring to the table of contents for a particular religion course the voices and real questions of teenagers from a pluralistic community who are seeking their own spiritual world view. The HKIS philosophy and goals for teaching religion converge well with the philosophical base described earlier for developing in students a sense of justice and an ethic of care.

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[36]Hong Kong International School, "P-12 Religion Curriculum Philosophy Statement and Goals" (Hong Kong: Hong Kong International School, 1993), 6, photocopied.

[37]Ibid., 1.

Another appropriate connection of these two values and our religion curriculum is in the creative tension between the dialectic of justice and care and the relationship of goals one and two in the high school religion curriculum. Goal one is a "justice goal" in that it describes the judgment that the reality of sin brings into the world. Goal two connects the ethics of justice and care in Micah's words to act justly, love mercy and walk humbly with God. To act justly and to love mercy at the same time is a good example of the dialectic relationship between these two virtues. For example, in an area of school life such as discipline, we might examine how it is that those of us in the school community can act justly and still love mercy. When a member of the community has erred or perhaps hurt another member of the community, the tension is present on the one hand to expect that just due is given and on the other hand to love mercy and extend forgiveness. To love justice requires a fairness in action regardless of our own personal self-interest. As Luke Johnson so wisely describes in *Faith's Freedom:*

> . . . tragically, we lack the necessary capacity to do justice, for we do not see all things and see them truly. We do not understand the workings of our own heart much less those of others. We can observe only the surfaces of things, and must therefore judge by appearances, which is exactly the way Scripture characterizes corrupt judgment (see Lev. 19:15)! We are placed in the impossible situation of bearing a divine responsibility while having only human capacity.[38]

For all of us to recognize how difficult it is to judge, how it is only God who can really discern the heart of another or of our own selves, engages us in the real struggle to act justly. Yet, to provide mercy and forgiveness so easily may be equally unfair and irresponsible to the good and future of the community.

If we inject the ethic of care at this point, the individual person, the religion class or any group responsible for right judgment in a human endeavor, is called upon to inquire

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[38]Luke T. Johnson, *Faith's Freedom: A Classic Spirituality for Contemporary Christians* (Minneapolis: Fortress Press, 1990), 23.

beneath the surface appearances and attempt to establish an authentic dialogue with all of the participants in a particular issue or situation. That might be done through reading authors or doing research on either side of a particular issue, or by establishing a personal dialogue with the participants involved. From our genuine conversations or from our learning, we may discover the variety of differing views that are often present in a specific human situation. Luke Johnson recreates this complexity in his chapter, "The Human Project: Freedom and Its Conditions." We can apply his views to our dialectic between justice and care in his words that capture the creative tension inherent in the human project: "We can submerge ourselves in our particular social world, pretending to ourselves that it (the surface of justice) is all that it claims to be, and thus become strangers to our selves. Or we can reject our society's norms as arbitrary, and thereby experience another sort of estrangement, the free-floating anxiety that accompanies the complete lack of structure or law."[39] In recognizing the tension and how difficult it may be to make a decision once we have engaged in dialogue with participants or researched opposing views, Johnson describes the reality of this plight of intellectuals who "experience a frightening sense of being uprooted. Their minds expand to cover all cultures and plausibility structures and methods and paradigms; but they have nowhere to place their own feet. Increasingly, they find it difficult to act at all, so relative do all values appear."[40]

I think it is an appropriate goal that we help students to recognize the complexity of both acting justly and loving mercy. There are numerous contemporary examples of this moral dilemma in world news and daily life that students can find. Perhaps the best we can hope for is that by maintaining the rigor of both the position of justice and the ethic of care, our discernment (a gift of the spirit) will lead us ultimately to the right decision. Having gone

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[39]Ibid., 40.

[40]Ibid., 41.

through all the thought processes to be fair and just, and after all the caring dialogues with appropriate participants, perhaps the right decision will be clear. If there is no clear decision, I would argue that we should then "err" on the side of care, particularly if we are dealing with the lives of young people whose ethics are in formation.[41] Johnson describes the process of this dialectic:

> We hate debate and discernment and decision making together. But this, I insist, is where God's project for the world is given expression: in the messy conversation between many voices, in the genuine give and take of multiple perspectives and plans and projects, in the listening and discerning and obedience of faith, in reciprocity and exchange.[42]

And it is in the very process of this dialectic that we engage students in developing their own ethic of justice and care. Nel Noddings invites us in her book, *Educating for Intelligent Belief or Unbelief,* to investigate the tension in the parables of Jesus as to whether they direct us to justice or whether they turn us toward something far more fundamental, which she describes as care. After all, was the father's treatment of the prodigal son just? Was the Samaritan's behavior just? Or do the parables show us a vision of God's setting aside justice in favor of responding with compassion to living needs?[43] Indeed, the parables do provide an opportunity for religion classes to investigate the justice and care dialectic. And ultimately it is God's grace and compassion in Jesus that satisfies the requirement of justice.

A final intersection between the philosophy base for our strategic plan goal to develop in students an ethic of justice and care and the HKIS religion philosophy is in the area of

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[41]Handrich, 12.

[42]Johnson, 128.

[43]Nel Noddings, *Educating for Intelligent Belief or Unbelief*, The John Dewey Lecture Series (New York: Teachers College Press, 1993), 77.

praxis. The praxis goal of the philosophy base subjects life at HKIS and everywhere in our society and culture to reflection, scrutiny, dialogue and action. Goal three of the religion curriculum, which engages students in opportunities to recognize the spiritual dimension of life and link it to his / her lifestyle, requires the examination of life at HKIS and the world beyond. Essential questions of this goal may center around what is the just or caring response in a particular situation. Praxis also relates well to the fourth curriculum goal of world view as it is manifested in various religious traditions. For example, in any situation where we might apply the essential questions of justice and care, we can also examine it from the world view of the various religious traditions represented in our classroom community. Thus the strategic plan goal for a just and caring school and the religious classes at HKIS can be viewed as complementary in their vision and implementation.

The purpose of this section was to look for evidence of convergent thinking between the philosophical base for establishing an ethic of justice and care at HKIS and the written philosophy and curriculum goals of our high school religion department. If HKIS is to make progress in developing students with a sense of justice and an ethic of care, it must take place in the content of our classroom instruction and in the analysis and scrutiny of our school life and culture. The content of instruction and the scrutiny of culture begins in school life and expands to a study and examination of life issues that students explore as they mature. The second part of this paper will investigate the appropriateness of using justice and care as our primary ethics for students of our diverse ethnic and religious student body.

Justice and Care - Do They Fit Our School Culture and Religion Classes?

Earlier in this paper, I indicated that the philosophy and goals of our religion curriculum imply a constructivist approach in our methodology. This is particularly evident in the

importance the HKIS philosophy places on respecting the integrity of other religious world views of students and in the desire to bring to the classroom the students' own spiritual awareness and development. To improve my appreciation of our students' backgrounds and to see where they may intersect with ethics of justice and care, I am researching the following essential questions:

1. Since our school is located in Hong Kong, are there some values in Hong Kong and its people that can be identified as examples of justice and care? Or, are there some values in the culture that need a sense of justice and an ethic of care?
2. Since a portion of our student body claim membership in major world religions other than Christianity, what role do the ethics of justice and care play in other religions?
3. Since a number of the Christian students in our school are Asian, when Christianity expresses itself in Asia, what are some of the unique examples of its ethics of justice and care?

I examined the values of Hong Kong through Lau and Kuan's book, *The Ethos of the Hong Kong Chinese*. Their study, which examines the value system of the Hong Kong Chinese, was first published in 1988 and is based on two structured surveys.

In the area of a sense of justice, there are a number of key values that Hong Kong Chinese adults hold. Because the Hong Kong legal system is of foreign origin, there are mixed views on its effective quality for Hong Kong. On the one hand, 75% of those surveyed thought the Hong Kong system was fair; on the other hand, because the law and court cases have historically been tried in English, one-third of those interviewed thought it was not well-suited by language and philosophy.[44]

There are some significant differences between the Hong Kong Chinese and traditional Chinese views of justice. In traditional Chinese views of justice, individual rights are subordinate to that of society. There is less emphasis on rights and more emphasis on duty. Hong Kong Chinese only partially agree with this traditional view in that 66% of those interviewed believed that there are no inborn rights, but society rewards individuals with rights based on their performance. Consequently, 69% of the respondents would restrict public speaking if the individual did not know what he was talking about, 70% would restrict freedom of the press if a newspaper distorted the truth, and 63% would prohibit the assembly of individuals who would promote the legalization of homosexuality.[43] This is quite different from the more libertarian American view of freedom of the press, speech and assembly. What accounts for this differing view is the Chinese traditional belief that society is more important than the rights of the individual. It is worth noting, however, that percentage numbers have dropped on these issues from the first survey to the second one. This may be due to concerns on freedom of speech and the press with the coming turnover of Hong Kong to China in 1997.

The inherent conflict between the rights of the individual and the rights of society is an important question for discussion in the classroom and the school community. Since our student body is over 50% Asian and, at the same time, is 60% American, the tension between individual rights and society rights will be evident in classroom discussions. Since mainline Protestant church bodies have approved statements on some of these social issues, including supporting Biblical and theological rationale, these written statements may contribute to a study of justice in religion classes. In addition to the tension described

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[44]Siu-Kai Lau and Hsin-Chi Kuan, *The Ethos of the Hong Kong Chinese* (Hong Kong: The Chinese University Press, 1988, Third Printing, 1991), 125, 136.

[45]Ibid., 51.

earlier between justice and care, the tension between the rights of the individual and the well-being of the community will add complexity to most questions and issues of justice and care. For example, what may be just for the community may express no caring for the individual. Essential questions of justice and care need to be scrutinized from both an individual and a community view. If the assumption is correct that students learn and embrace ethics from their experiences in a just and caring school, then the complexity of our discussions in this area will encounter the tension between individual rights and community well-being as expressed in *The Ethos of the Hong Kong Chinese.*

Evidence of an ethic of care was more difficult to find in the Hong Kong surveys. It certainly is present for their own family, as 71% indicated they would rely on their own families for financial help (welfare) if they were in trouble and only 6% would approach the government. This value emerges from the traditional Chinese view of the family as the basic institution of society and therefore of more importance than the individual. Traditional values of filial piety are strong in Hong Kong. 86% of those interviewed supported enacting a law requiring children to support their elderly parents; 78% supported punishment of children who do not provide care for their elderly parents.[46] A second example of care in Hong Kong society is that 93% of those polled support that it is government's function to provide all people with a place to live.[47] Hence, Hong Kong has a massive public housing program, one of the largest in the world; the visitor to Hong Kong would see very few homeless in comparison to New York City.

There are several other values in the survey that are remarkable and ripe for analysis and discussion if we want our students to scrutinize the dominant values of society. The

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[46]Ibid., 59.

[47]Ibid., 89.

capitalist economy of Hong Kong has an aura of the sacred about it as it is relatively free from any influence by the political sector. The individual is valued for his or her achievements rather than for his or her own intrinsic value. The Hong Kong Chinese believe that if they strive hard and use the variables of education, hard work and foresight, the opportunity for individual success is in their hands. Thus, those who become wealthy are admired and emulated.[48] The real downside of this value becomes apparent when the authors describe a core value of Hong Kong Chinese as egotistical individualism. It is manifested in a longing for material possessions and the use of materialistic criteria for normative judgments. In fact, 85% in the survey agreed that the most important personal goal is to make as much money as possible without breaking the law.[49]

The authors go on to describe a basic contradiction in the Hong Kong ethos: material acquisition of the individual (private interest) vs. the traditional theme of the importance of society (public interest). It's an ideological dissonance that is difficult to resolve.[50] On the one hand there is relentless competition and no desire to bridle individual material acquisition; on the other hand, 58% in the survey agreed that Hong Kong people are selfish. With this dissonance, the authors describe situational morality as being popular in Hong Kong as people move back and forth between private and public interest.[51] Clearly, there is much opportunity for students living in Hong Kong to compare the relative merits of American and Hong Kong values using the lenses of justice and care.

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[48]Ibid., 54, 63, 68.

[49]Ibid., 54.

[50]Ibid., 55.

[51]Ibid., 56.

For all teachers, it is important to keep in mind that these survey percentages do not define the specific individual, but rather are just one way of assessing a society's values. There is a concern reflected in the Hong Kong survey for the area of moral development. 93% of the respondents believe that it is the government's responsibility to set the example and teach people correct morals.[32] This may explain the support from some of our Chinese parents for HKIS needing to be much more active in teaching character.

The purpose of this section was to examine the ethos of the Hong Kong Chinese, particularly searching for the ethics of justice and care. Scrutiny of both the school and the Hong Kong environment will enhance student sensitivity to these qualities. Because religion classes will use the lenses of a student's personal faith in discussing a moral issue, these classes will enrich the student's sensitivity and insights into his or her own personal sense of justice and ethic of care. A study of the parables of Jesus seem to include useful examples for analyzing justice and care in our school and in the Hong Kong environment.

Justice and Care - Its Evidence in Other Major Religions at HKIS

For the Christian faith, justice is evident in the Law which holds the individual to God's standards in relationship both to God and to one's neighbor (i.e. Luke 10). The ethic of care is evident in God's ultimate love and care for humans through justification (i.e. Romans 3). In fact, either a sense of justice or an ethic of care is evident in the Law and Gospel throughout the Christian Scriptures. What about the other major religions present in our student body? Do those faiths present a sense of justice and ethic of care? Are these traits worthy of development in students regardless of their religion? Carl Hermann

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[32]Ibid , 89.

Voss writes, "The affinity among religions is not apparent in creeds and ceremonies, but is clearly reflected in the area of ethics - that is, on the level of man's relationship to his fellow man." Then he goes on to quote striking parallels of the Golden Rule from the sacred writings of the Hindu *Mahabharata*, the Buddhist *Udana-Varga*, Confucius in the *Analects*, the Taoists in *T'ai Shang Kan Ying P'ien*, Judaism in the Talmud, and Islam from the *Sunna*. Each rendition points to a concern for others, a consideration for another's needs. He then adds that one faith, Christianity, goes beyond the Golden Rule in suggesting that one should do unto others more than one expects from another, to give of one's self in love and service without expectation of reward.[53] So both in expectation (justice) and in living it out (care) there is some commonalty in Voss's view among the world's living religions. He doesn't diminish the sharp distinctions and harsh contrasts among these same religions. Rather, he invites the world's inhabitants to become aware of the parallels as well as the valued differences in belief and practice. Such an awareness cannot help but influence a greater mutual respect.[54]

A reading of Huston Smith's *The Illustrated World's Religions* finds numerous sayings of justice and examples of care in the ideals and relationships of these various religions to the divinity and among humans. Smith posits that the differences among religions are incidental compared with the towering truths on which they unite. In the realm of ethics, the decalogue pretty much tells the story for them all. Proceeding from this ethical base to considering the kind of person we should strive to become, Smith surveys the various religions, using as lenses the virtues of humility, charity and veracity. He concludes by urging us to be true to the wisdom traditions, and attend to others as deeply and alertly as

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[53]Carl Hermann Voss, *In Search of Meaning. Living Religions of the World* (Cleveland: The World Publishing Company, 1968), 163-164.

[54]Ibid., 172.

we hope that they will attend to us. For as Thomas Merton once noted, God speaks to us in three places: in scripture, in our deepest selves, and in the voice of the stranger. Said the Buddha, "He who would, may reach the utmost height, but he must be eager to learn."[55] In the writing of these two authors, the roots appear to be there for using the lenses of justice and care from the various religious beliefs to allow the dialogue, listening and personal development to occur in the diverse student body of HKIS. Expecting students to respond to a school incident or a world event as they believe their own faith may view it, will enhance one's own personal growth and the development of others.

Justice and Care in Contemporary Asian Theology

The last section of this paper searches for the sense of justice and ethic of care in recent Asian Christian writers. Is there a unique perspective on justice or examples of care that will speak clearly to these ethics as we explore them with our students? There is a great deal of recent writing focusing on the need for an Asian theology that speaks to the staggering poverty and religious pluralism of Asia. In fact, there is so much writing of value that I would like to commend some of these works to our religion department faculty and interested others for reading, discussion and future use in our religion classes.

Michael Amaladoss in "The Pluralism of Religions and the Significance of Christ" analyzes three Christian paradigms for approaching other Asian religions. I believe how one approaches another's religion is not only important for the HKIS philosophy that respects the faith of another, but also for what it says about our ethic of care. The first paradigm, *exclusivists,* says that no one will be saved unless that person confesses explicit faith in

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[55]Huston Smith, *The Illustrated World's Religions: A Guide to Our Wisdom Traditions* (San Francisco: Harper, 1958, Reprinted 1994), 245-249.

Jesus Christ. While other religions may have some good qualities in ethics and human reflection, exclusivists are often negative toward another religion, particularly in pointing out what they believe are the many errors in comparison to their own views of the Christian faith.

The second paradigm, *inclusivists*, accepts that there may be grace and revelation in other religions, but the salvation they mediate is still salvation in Jesus Christ of whom the other religions are not yet aware; thus they are "anonymous" Christians. Jesus Christ and the Church are considered the fulfillment of these other religions. John Paul II uses numerous Asian examples as he is cited in a recent New York Times article which seems to place the Catholic church in this inclusivist position:

> . . . the Council says that the Holy Spirit works effectively even outside the visible structure of the Church, making use of these very semina Verbae (seeds of the Word), that constitute a kind of common soteriological root present in all religions. . . .
>
> . . . Christ came into the world for all these peoples. He redeemed them all and has his own ways of reaching each of them in the present eschatological phase of salvation history. In fact, in these regions, many accept Him and many more have an implicit faith in Him (cf. Hebrews 11:6). [56]

Amaladoss criticizes the inclusivist approach as ecclesiocentrism. To say one is an anonymous Christian places the explicit belief of another as "partial and unconscious" in contrast to the "full and conscious" belief of Christianity. Any other religion could make the same claims about Christianity.[57] (i.e. For Islam, Jesus is a prophet, but Mohammed is *the* great prophet. Thus Christians, in recognizing Jesus as a prophet, are on the way to having a partial and unconscious belief in the Islamic faith.)

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[56]John Paul II, "Why So Many Religions?" *The New York Times*. 17 October 1994, A19.

[57]Michael Amaladoss, "The Pluralism of Religions," *Asian Faces of Jesus*, Faith and Culture Series, ed. R. S. Sugirtharajah, (Maryknoll, New York: Orbis Books, 1993), 86.

The third paradigm, *pluralists*, finds the inclusive attitude patronizing and regards all religions as ways to the Ultimate, each in its own manner. They opt for a "theocentric," as opposed to a "christocentric," perspective. Amaladoss criticizes the pluralists because they do not take the "otherness" of other religions seriously and the underlying unity ends up with a lowest-common-denominator rubric.[58]

Does any one of these three paradigms show a greater respect or an ethic of care to the "otherness" of a student's religion? This might be a worthwhile discussion for the beginning of a religion class at HKIS. Amaladoss suggests some elements of an emerging new paradigm. He describes it in the context of people living and working together, but belonging to different religions. The role of religion is to play a prophetic role in dialogue as the interpretive force in the life of the people. Our task is to witness actively to whatever our faith is, but also to treat other believers with respect and tolerance. We listen to the other believers and are challenged by their faith and life. In the dialogue, we are searching to make a place for other believers in the perspective of our own faith, while respecting the identities of the others without reducing or interpreting them in terms of our own.

Another clear element of the new paradigm is that it is God who saves, not religions. People may be saved in and through a religion, but not by it. Amaladoss's image of salvation history is not the triumphalistic army of the church's converting all before it, but rather it is the image of the church as a servant promoting a human community of dialogue and collaboration. Its task is to proclaim Jesus and his mystery more in action than in words. God's action is not limited to a particular historical and cultural tradition. We see in the New Testament that Christ and his Spirit are active everywhere. Our task is *not* to carry Christ where he is not present, but rather to discover him where he already is,

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[58]Ibid.

sometimes in mysterious ways unknown to us. The discovery process is through listening in dialogue to the people in whom we perceive the salvific dialogue between God and the human person taking place. The Christian responsibility is to bear witness to one's faith, but also to observe the faith education in members of other religions, especially if their reflecting on their beliefs can have a prophetic effect for them. This responsibility in dialogue seems obvious if we understand the universal saving act of God.[59] The elements of Amaladoss's new paradigm for approaching Asia's religions go beyond the traditional three paradigms. The emerging paradigm shows more respect and care for the "otherness" in the various traditions present at HKIS.

Asian Faces of Jesus is a helpful book for HKIS teachers to study as they implement the school's religion philosophy and goals. The editor, R. S. Sugirtharajah, describes the book's task as making sense of Jesus amid the poverty and religious pluralism of Asia. He describes the various essayists as firmly committed to try to reorient Jesus to Hindu, Buddhist, Islamic and Chinese contexts in order to tone down the offensive and triumphalism of an earlier era; these writers look for common elements to provide starting points for dialogue with people of other faiths.[60]

Another Christian standpoint for a sense of justice and ethic of care at HKIS relates to poverty as a required and essential element of any Asian theology. If indeed the Hong Kong ethos has as one of its core values the acquistion and display of material wealth, a number of current Asian writers provide cognitive dissonance for that stance. Asian liberation theologian, Aloysius Pieris, S. J., states that all the religions in Asia denounce a world order built on the "mammon values" of greed and the accumulation of wealth. But

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[59]Ibid., 87, 97-101.

[60]Ibid., ix-xi.

in the God found in the Jewish-Christian Bible we witness not only "an irreconcilable antagonism between God and mammon but also an irrevocable covenant between God and the poor."[61] Japanese theologian, Kosuke Koyama, contends that Jesus is the center, always in motion toward the periphery; he thus reveals the mind of God, who is concerned about people on the periphery. The work of Jesus in the gospels is illuminated by his association with women, children, the poor and the displaced, and he in turn illuminates their lives. These profiles of Jesus are a genuine christology for the Asian masses.[62] What do students make of the Hong Kong ardor for wealth and Jesus's ridicule of the rich fool who wanted to tear down his grain bins and build larger ones (Luke 12:13-21)?

Pieris has some hard words on the source of Christian failure in Asia from its association with mammon (commercial and colonial exploitation) and its refusal to enter into the monastic spirit of non-Christian soteriologies (i.e. the Buddhist begging bowl). Today this mistake is repeated through massive development programs with which Asian churches consolidate themselves into Western oases (big private educational, technological or agricultural establishments) forcing a non-Christian majority to rely on a Christian minority for material progress. This imposing use of mammon presents a continuation of the conquest and power of the colonial era.[63]

Koyama in *50 Meditations* describes the common Buddhist practice of doing what Jesus commands. Without knowing his name, they give the hungry food, the thirsty drink, nurse the sick. Too often the man or woman who does not confess the name of Jesus practices

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[61]Aloysius Pieris, S.J., *An Asian Theology of Liberation*, Faith Meets Faith Series (Maryknoll, New York: Orbis Books, Third Printing, 1992), xiv.

[62]Sugirtharajah, 128-129.

[63]Pieris, 75.

the love of God, while a person who calls himself a Christian fails to show concern. Koyama understands this parable to be a sharp warning -- knowing his name must mean practicing his name. For Christians, Jesus has shown the way and is the norm for reforming lives and renewing society. Jesus's teachings and life are filled with a sense of justice and an ethic of care.[64]

A final thought on an ethic of care for Hong Kong comes from Koyama in his questioning the theological situations of Asia. He asks how life can be made meaningful and Christian in the context of time's running out (1997). Hong Kong must not be a heliport from which one takes off as soon as one gains what one wanted to gain. Does Jeremiah's message to the exiles speak to Hong Kong? "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare. (Jeremiah 29: 5-7)"[65]

The main point of this last section is that for Asian Christian theologians there is a relationship between christology and ethics. It shows the way for the HKIS curriculum goal of acting justly, loving mercy and walking humbly with God. How does this relate to our school's service program? Should service be required? Is that just? For such questions, the praxis of reflection, scrutiny, dialogue and action, viewed from the perspective of all different faiths, is appropriate methodology for our religion classes.

A sense of justice and an ethic of care fits well with HKIS, especially with the diversity of faiths in our student body, and with the needs present in Hong Kong. Filled with cognitive dissonance and opportunities for growth and renewal of our school's vision, the situation

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[64]Kosuke Koyama, *50 Meditations* (Maryknoll, New York: Orbis Books, 1979), 73-74.

[65]Kosuke Koyama, *Waterbuffalo Theology* (Maryknoll, New York: Orbis Books, 1974), 10.

presents some remarkable opportunities. I look forward to working together with our religion department in strengthening our school's ethos and in integrating a sense of justice and an ethic of care into our curriculum and instruction.

Implementation - The School As a Community for Developing Justice and Care

The final section on implementation examines how we might use the full life of the school community to scrutinize our school's ethos and to develop the lenses of justice and care in students, faculty and administration. If HKIS wants to educate students for a sense of justice and an ethic of care, we must bring to the table the issues and questions that relate to being a just and caring school. The deliberation and actions that flow from this dialogue are part of the learning process for students and are a reforming process for the school itself.

In 1994, Jonas Soltis, Professor of Philosophy at Columbia, visited HKIS and led a weekend workshop on ethics for students, faculty and administration. We read some cases from his book *The Ethics of Teaching*, discussed them in small groups, and worked to come to consensus on the right direction to take for a particular case. Then he assigned each of us to write an HKIS case where an ethical decision needed to be made. Even though the names and situation were to be fictitious, these cases were true to life and experience at HKIS. What was a good discussion on abstract ethics in other schools the previous day suddenly became a rich discussion when the case studies were our own. I realized from that weekend the value that case studies can have for reflection, thought and action within our school. Leaders in the student government then wrote several case studies that were pertinent to HKIS issues and discussed them for understanding and direction. They included such seemingly mundane issues as erasing another person's name from a prom table list so you could get the seat you wanted. The student leaders were never successful at generating discussion among the whole student body. At the end of the school year they thought of doing role plays and debates on ethical issues at an assembly and then holding discussions for all to participate in homerooms. One weakness that was

recognized, however, is that not all of the student homeroom representatives and the homeroom teachers would be effective at generating and moderating an ethical discussion.

One chapter in Strike and Soltis's *The Ethics of Teaching*, entitled "Democracy, Deliberation, and Reflective Equilibrium," contains some excellent insight on the goals we are after when we practice ethical deliberation as a social process. While I doubt that most of our students or faculty will be interested in discussing whether decisions and situations require a theory that is teleological or deontological, the kinds of questions that are raised by Strike and Soltis about reflection can help us to connect our moral intuitions with moral theory, even if we don't use the proper philosophical terms. Their description of thought and feeling in moral intuitions reminded me of some of the descriptions that I used in describing a school with a sense of justice and ethic of care. They almost sounded Rawlsian when they described "one purpose of democratic decision making is to make sure that each person's interest in a decision is fairly considered."[66] The highlight of the chapter and of the book for me was the section on "Ethical Dialogue." They credit Jurgen Habermas as their inspiration for "the ideal speech community" and John Dewey "for the importance of community in democracy and education."[67] I think their insights will be very helpful for establishing ethical dialogue in the various meetings, classes and forums we have at HKIS. In fact, I have copied this chapter and sent it back for a faculty discussion on school ethos that is scheduled for an in-service day in April. The Strike / Soltis conclusion is so appropriate for our school:

> . . . the compelling matter is growth as a moral agent, as someone who cares about others and is willing and able to accept responsibility for one's self, as someone who can engage in open, undominated dialogue with others about a common life and accept shared responsibility for the group's life. Promoting this kind of development is

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[66]Kenneth A. Strike and Jonas F. Soltis, *The Ethics of Teaching*, second edition (New York: Teachers College Press, 1992), 79.

[67]Ibid., 84-88.

> what teachers ought to be fundamentally about, whatever else it is that they are about. We are first and foremost in the business of creating persons.[68]

Dewey's *Moral Principles in Education,* written in 1909 and still pertinent, contains helpful suggestions for using the school community to educate for moral development. Some key lessons from Dewey are:

1. Don't teach *about* ideas of honesty, purity or kindness. There is nothing in the nature of these moral ideas that transmutes into good character. Rather than teaching ethics as a course of study, Dewey asserts that we teach morals every moment of the day, five days a week . . . through all the agencies, instrumentalities and materials of school life.[69] In my understanding of Dewey, we use the classroom, student activities and all of school life for engaging in the ethical dialogue. Dewey says it even better, "The much lamented separation in the schools of intellectual and moral training, of acquiring information and growing in character, is simply one expression of the failure to conceive and construct the school as a social institution, having social life and value within itself."[70]

2. Dewey's criticism of the school's constant motivation for the future (at HKIS, it's competition, class rank, college acceptances) rings true for much of what one hears from government and business about the state of education in the US today. Dewey responds,

> Who can reckon up the loss of moral power that arises from the constant impression that nothing is worth doing in itself, but only as a preparation for something else . . .an end which appeals most to those in whom egoistic desire to get ahead -- to get ahead of others - is already only too strong a motive. . . .I cannot stop to paint the other side. I can only say that the introduction of every method that appeals to the child's active powers, to his capacities in construction, production, and creation, marks an opportunity to shift the centre of ethical gravity from an absorption which is selfish to a service which is social.[71]

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[68]Ibid., 89-90.

[69]John Dewey, *Moral Principles in Education* (Boston: Houghton Mifflin, 1909; reprint, Carbondale, Illinois: Southern Illinois University Press, 1975), 1-4.

[70]Ibid., 15.

So Dewey's methodology for moral education fits well in 1995 and with Coalition School principles where students construct their own meaning and learning through their own production and creativity. I have visited Coalition Schools in New York this year and am impressed with their methodology which places students at the center and with personal responsibility for learning. However, even after I asked specific questions, not much was said at these schools about moral development. Is it because American public education is afraid to engage in any discussion on ethics? Is the topic too tender and controversial, or is it that teachers don't know how to engage in the "ethical dialogue?"

3. Dewey's insights on the psychological aspects of moral education include a constructivist approach: "The subject matter of the curriculum, however important, however judiciously selected, is empty of conclusive moral content until it is made over into terms of the individual's own activities, habits and desires."[72] Dewey's connection of intellectual judgment in the subject areas to personal responsiveness in school and social life is useful for applying learning to our school life experiences.

I want to conclude this section on using the school as a community for developing justice and care by analyzing a practical ethical question at HKIS from the point of view of an ethics class (ethical theory applied to practice), a case study approach using the Strike and Soltis model of reflective equilibrium, and using John Dewey's approach of ethics as school ethos. All three of these viewpoints would be a form of using the school as a lab for developing the moral community. During a week of school shadowing, I saw the ethics class approach at Fieldston. The second approach, case study by Strike and Soltis, we have used previously at HKIS. The third approach, ethics as school ethos, is somewhat evident

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[71]Ibid., 25-26.

[72]Ibid., 48.

at Fieldston right now as they continue dialogue on whether or not it is consonant with their ethical culture philosophy to put up surveilance cameras to curb a theft problem in the school community. I want to think through how all three of these approaches would fit with a recent scenario at HKIS.

The rugby team was on their annual tournament trip to Singapore when three players, including the captain, were found to have ordered and drunk beer on the airplane. Furthermore, after the last tournament game our Singapore student hosts and HKIS players went out for a night of clubbing in Singapore that resulted in drinking and a fight with some local Singaporeans who may have been gang members. What a lapse of judgment, and in Singapore of all places! We have a "no alcohol" policy for all school sponsored events which is strictly enforced, but alcohol is easily available in Hong Kong for under-age drinkers and alcohol misuse is a particularly difficult problem when students are traveling and staying in homes as guests of host team members. The question: what shall we do with the rugby team and what shall we do in our educational practice to improve student judgment and responsibility relating to the use of alcohol?

Approach number one, "applied theory to practice," would have the faculty and students study ethical theory as subject matter in an ethics class and apply what they have learned to their practice. The process might include faculty (and coaches) receiving in-service course work in theories of value and theories of obligation which they can then apply and teach to their classes, activities and sports teams. A specific process we might add in this case is that before the rugby team leaves for Singapore, (if they ever get to travel out of Hong Kong again), they would take a several hour course in ethical theory and demonstrate that they understand teleological and deontological theories as it applies to their practice of decision making as they travel to Singapore. The bulk of time in preparing the rugby team for Singapore would not be on the field, but rather in making certain that they understand

the ethical theories. Would this "theory applied to practice" approach work in an ethics class with the rugby team? I suspect there might be some improvement, but it is more likely that the motivation for such improvement is that the students would agree to most anything in order to continue playing in the Singapore tournament. As the memory of the 1995 trip fades, we would probably have to introduce remedial classes in ethical theory upon their return for those who did not demonstrate that they made their decisions on using alcohol in Singapore based on their prior course learning in ethical theory. For some rugby players, the promise of remedial courses in applied ethical theory may be enough to keep them from imbibing. The question is, how effective will the formal learning of ethical theories be in resolving this dilemma? Since this situation is about a specific act, we will particularly concentrate on act utilitarianism with the hope that the rugby players will choose the action of not drinking in Singapore as producing the greatest overall good for the world. That choice will benefit the individual, the team itself, and students and faculty at HKIS who would like to travel overseas for future school events. It seems logical that such a decision would produce greater good for the world than a night out on the town in Singapore. But since we are dealing with seventeen-year-old rugby players, this logic may not withstand temptation.

I have a little more hope for the rugby team in using the case study approach. We might even ask the 1995 team to write up the case study for use in future years so that the dilemmas for ethical decision making are genuine and clear. (It must be difficult to turn down an invitation to go out clubbing and drinking with the Singapore players who are your hosts.) The subject matter of the case study approach are the cases themselves. Faculty members and coaches would read the "Singapore Rugby Caper" as preparation for taking students overseas on sports trips and for interim week travel. As part of the process, they would discuss what the coaches might do to prepare the team, how to handle such ethical dilemmas on the trip, and what to do with consequences when they return from a

similar experience. I think discussions would be lively and ethical deliberation would take place so that our moral intuitions and moral theory would be consistent and can be justified.

The chapter in the Strike and Soltis book entitled "Democracy, Deliberation, and Reflective Equilibrium" contains some excellent insights on the goals we are after when we practice this kind of ethical deliberation as a social process. It still is important to Strike and Soltis that the actual moral theories (consequential and non-consequential) are applied in the case. Ultimately, we are working for a reflective equilibrium between theory, our moral intuitions, and the needs of the case.[73] Reflective equilibrium includes rational thinking, open and undominated dialogue, and moral intuition all contributing to an ethical decision. To my mind, reflective equilibrium is an elegant process to practice and emulate; it is an appropriate part of the task in developing a moral and ethical community. Strike and Soltis do not embed the development of moral intuition in the ethos of the school community. They do, however, go so far as to say that for teachers (and coaches), promoting this kind of development is what we ought to be fundamentally about. We are first and foremost in the business of creating persons.[74] The assumption is that from doing the case studies we will learn enough theory and develop our moral intuition so that it will influence our ethical practice.

What about the rugby team? By all means, use the case study approach with them. I'd even consider using a case study approach with the 1995 team in an attempt to get to reflective equilibrium between moral theory, their own moral intuitions, and the needs of the case. It's a practical experience that's ripe for learning. Future teams or student

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[73]Strike and Soltis, *The Ethics of Teaching*, 73.

[74]Ibid., 90.

travelers can use the case study as well to foster ethical deliberation before they encounter dilemmas that require ethical decision making. So the case study approach can have some impact on educational practice. I believe using this approach after the caper occurs holds the most promise for ethical decision making regarding a sense of justice and an ethic of care in the resulting discipline that may occur. It seems to produce dialogue that can lead to reflective equilibrium and consequences that may be viewed by everybody involved as fair, understandable and responsible. It is debatable though how much the case study approach actually will prevent future "rugby capers."

The third approach, John Dewey's "ethics as ethos," appears to have the most practical application to our rugby travel and to future ethical decision making as students travel. Dewey's subject matter for this ethical approach is the school community itself. Dewey might even delight in this particular concrete ethical question as an opportunity to educate and develop the community ethos. Some of the questions that Dewey might have us ask the rugby team include: Does the school need a rule on alcohol use at school events? Why? What expectations did the coaches have of the team? Did the team understand that? What responsibility does the team have to their Singapore hosts? What responsibility does the team have for one another? Do captains have more responsibility as team leaders? Do coaches have to patrol and monitor teams after matches? What responsibility does the team have to the school? Should there be consequences for the rugby caper? Should the whole team accept the consequences or only those who are certainly known to have been involved in drinking? Should the rugby team be allowed to travel again? Should individuals from the rugby team who were involved in drinking be allowed to go overseas on the school interim at the end of March?

This is a rich array of questions for the rugby team, coaches and administrators to discuss. However, I don't think John Dewey would let the process rest with that group alone.

Instead, Dewey might move to the more encompassing position of community dialogue by asking how does this concrete ethical question relate to other faculty and students? Are the rugby students all that different from other HKIS students? Are there any circumstances where alcohol use might be acceptable at an HKIS event? What do faculty think about taking HKIS students to Singapore, Malaysia and other Asian countries where alcohol and drug laws are much more stringent than they are in Hong Kong? What responsibility do faculty leaders have to student groups? What kind of freedom should student groups have when they travel? How responsible can students be? What responsibility does the individual student have to the group and to the faculty leader or coach? What responsibility does the group have to the school community? Should no one travel overseas because some individuals and one group were thought to be irresponsible? This is another array of ethical questions for the whole community to discuss.

An amalgam of Habermas's "ideal speech community" and Dewey's "community in democracy and education" would provide an effective model to use in ethical dialogues, classes and forums at HKIS. The important point is that John Dewey would want the whole community to learn from this concrete ethical question. And the most important part for educating students and the community is not the conclusions we might reach, but the process in how we got there. For Dewey, schools are moral, learning communities. Ethics is embedded in the curriculum, pedagogy and decision making. While the current high school structure at most schools makes time for this kind of dialogue part of the problem, Dewey would define the lack of locus for dialogue as a school-created problem. It is precisely in the areas where we put into practice our curriculum and pedagogy (the classroom) and in groups where we make decisions (site council, student government, school clubs and teams) that the ethical dialogue must occur. To avoid such dialogue will communicate that we don't care or can't talk about values and ethics. To ask moral questions in classrooms and in decision-making groups will communicate that the ongoing

life of the school (its ethos) is where we all learn and practice ethical decision making and participate in creating the ethical community. School is about life. Our conduct and character are developed within the experience of the ethical dialogue in our school community. The kind of community each classroom wants to be is rooted in relationships. How we practice this dialogue in the classroom and in the discussions we have on school issues will contribute to our school ethos. If such dialogue is absent in a classroom, the more likely it will be that the curriculum and pedagogy of that class is related to some mythical future rather than to the real life of students. Classrooms and decision-making groups where the array of questions are asked and dialogue is open and undominated, where meaning for learning and responsibility for ethics is owned by the community -- it is in those settings that students experience the linkage of ethics and real life. For Dewey, ethical deliberation is a natural and common part of our everyday school life. Such a school community requires freedom and results in increased responsibility for all of its members. It's ethics living in educational practice.

Now that I've completed the analysis of each approach from the point of view of its subject matter, its processes for ethical deliberation, and its relationship to educational practice, where does this leave us with our concrete example, the "Singapore Rugby Caper"? Using any one of these three approaches places us in a better position than doing nothing at all. I see the case study approach of Soltis and Strike as helpful in moving us in that direction, particularly its envisioning of ethical dialogue leading us to a reflective equilibrium. In the absence of a true ethical community and of a commitment to work toward it, certainly the case study approach can be used effectively right now with the 1995 rugby team. To my mind, however, the prize of the gold ring is certainly Dewey's ethical community. It is there that ethics as ethos permeates our school life with student groups and in classes where the curriculum and teacher's pedagogy can see the value of their class and its relationships as rooted in the stuff of ethics and social life at HKIS.

Can the ethics as ethos approach use the school as a community for developing justice and care? I think the preceding thought process clearly answers "yes." However, leading that kind of discussion in homerooms and forums will be a growing skill for all of us at HKIS. Rugby capers can be great learning opportunities to help the individual student think through his or her own personal sense of justice and ethic of care as well as to use this kind of dialogue to shape and reform the ethos of the school.. The power of using school life as a lab is that it connects ethical decision making to the real issues of students' lives.

Implementation - Conclusion

Using Michael Fullan's terminology of the *what* and *how* of change, Part I of this project, the philosophical base for the just and caring school, focused on the *what.* Part II of this project presented ideas for implementing the *how* of a just and caring school. Since the methodology for implementation is determined to build joint ownership for this goal among the school community, this section will be flexible both in content and time line for implementation. While I think some of the ideas expressed here are worthy and practical, the implementation process itself will ultimately be determined by leadership groups in the school and by individuals who develop their own personal vision for a school with a sense of justice and an ethic of care. Sections of this project have already been sent back to HKIS for critique and dialogue. While I would like to be present to answer questions and participate in faculty dialogue in Hong Kong, that part of the implementation and sharing of the vision will take place next fall. It may be healthy for the faculty to get some reflection and discussion without my presence and advocacy. A process has been set up for group reflection and feedback to the whole faculty. No doubt, this process among faculty, along with feedback from my Klingenstein colleagues, will both be helpful in refining the philosophical base and in contributing to the plan for implementation.

For others who read this project and are interested in school ethos and character development for their schools, the attached bibliography is a good place to begin. I welcome your feedback and exchanging ideas from your experiences and learning. I have attached my card below for correspondence by air mail, E-mail, or by telephone. For those of us who are school practitioners, I think implementation of a vision for a just and caring school will abound in challenges and will be rich with learning. I welcome colleagues to join me on this journey; it will be easier to find our destination together.

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